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the individual or for the race, from subjective conviction to objective certainty. Under these circumstances it is hard to see the force of a subsequent statement that "there is no scientific or philosophical school, old or new, that is not virtually some attempt at a system of idealism." Such a statement appears to fit better the author's chapter on "taking for granted" than that on "the degrees and limits of knowledge." The "so-called" pragmatist, for example, who considers himself both "scientific" and "philosophical" is quite unable to reach Ladd's limits of knowledge. The typical pragmatist stops short with a pluralistic universe, because he can not reason out a monistic. He accepts an "ill-conditioned jumble of antagonistic existences" simply because he has evidence that this "multi-verse" is not "an orderly and sublimely beautiful and rational whole, a cosmos, a Divine Evolution."

In his crucial chapter on "Knowledge and Reality" Ladd claims that the "so-called" pluralistic universe is a rhetorical appeal to the emotions, and a return to a more primitive conception of disparate and ever conflicting worlds. It is hard to accept either of these strictures and for two reasons. The pragmatic appeal to the emotions was in large measure due to certain inadequacies of intellect.

As Ladd himself says: "Reality is not constructed on the square, nor after the strictest of the logic of Aristotle nor the dialectic of Hegel." Again, if pluralism be a return to primitive belief, so is Ladd's constant use of the anthropomorphic argument. It is one thing to hold that what I can know is determined by human limitations; it is another to assert that anthropomorphism is inescapable, that total reality ends in a "Personal Absolute," that the "Sublime Whole" is "Absolute Self."

WOODBIDGE RILEY.

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Feeble-Mindedness: Its Causes and Consequences. H. H. GODDARD. New York: The Macmillan Company. 1914. Pp. xii + 599.

Dr. Goddard's data consist of the results of investigations by field-workers into the history of three hundred and twenty-seven families represented in the Vineland training-school for defectives. He groups his genealogical charts into five classes: cases where feeble-mindedness is certainly hereditary; cases where heredity is highly probable; cases where a neuropathic taint exists in the family, although there is no inherited feeble-mindedness; cases where the defect is clearly due to some accident either to mother or child, and cases where no cause could be discovered. There is also a group of unclassifiable cases which were not counted in the results because nothing definite could be learned about them.

The trustworthiness of the material gathered by field-workers on family histories Dr. Goddard thinks may be granted, because in every case where the mentality of a person not actually known to the worker was in question he was given the benefit of whatever doubt might be possible: thus the reports err, it is believed, rather on the side of conservatism. Reinvestigations of the same family have shown this to be the case.

The most striking, and to the theoretical psychologist most interesting, result of the work is the indication that feeble-mindedness is a unit character, and that it is recessive. The family trees make it clear that in no case where both parents were feeble-minded have they produced a single normal child. If feeble-mindedness were a dominant, that is, a positive character, a weak-minded person might have received his trait from one parent only, and he would then, while outwardly indistinguishable from any other weak-minded person, be able to have some normal children. But if feeble-mindedness is due to the lack of something, rather than to the presence of something, then two parents who both lacked this something could not fail to transmit their defect to all their offspring. If feeble-mindedness is then due to the lack of a definite element, this missing element must be that to which normal intelligence is due. It seems strange, when we think of the great complexity of the processes which come under the head of "intelligence," to conceive that it can be a unit character. But as Goddard suggests, the single character may be the presence of some chemical substance which is necessary for the continued maturation of the nervous system. The grade of the feeble-mindedness would then be determined by the point in growth at which this substance gave out.

In general, the author's results indicate the overwhelming importance of heredity as a cause of mental defect. Alcoholism, for example, plays apparently the rôle of symptom rather than cause. Neuropathic taint (under which head cancer is included, for reasons mysterious to the reviewer) is, on the other hand, an important factor. One type of defective, the Mongolian, is more frequently found in families free from any taint, and its cause is therefore suggested to be some physical or mental shock to the mother, or uterine exhaustion in the case of the last-born of large families. The clearly hereditary cases of feeble-mindedness, by the way, are usually those of higher grade, and this is explained on the principle that when mental defect is inherited the offspring have about the same degree of mental development as their parents; the lowest grades of mental defectives do not reproduce.

The most novel feature of Dr. Goddard's practical suggestions about the treatment of the feeble-minded is to the present reviewer his optimism concerning those of higher grade. While he realizes that eugenics demands the prevention of reproduction in the mentally defective, and earnestly recommends the increase of segregation, yet he suggests that we may make the best of the fact that the feeble-minded will continue for many years to reproduce. "Does not our horror at the mating of the feeble-minded and the production of more feeble-minded offspring arise largely from our experiences with them up to the present time, and is not this complicated by the bad environment and mistreatment of which we have spoken? When we have learned to recognize these people and how to treat them, will not the situation be entirely changed? May it not be possible that we will find use for all these people of moderate intelligence, and that the production of so many high-grade feeble-minded is only the

production of so many more people who are able and willing to do much of the drudgery of the world, which other people will not do?"

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JOURNALS AND NEW BOOKS

THE MONIST. January, 1915. *St. Thomas in India* (1-27): RICHARD GARBE.—The legend that St. Thomas taught in India is a remodeling of a Buddhist original. The Thomas-Christians fled from Persia in the fourth and fifth centuries to Southern India and could not have influenced native religions before the twelfth century, since previous to that time religious activity was confined to Northern India. *Sensation and Imagination* (28-44): BERTRAND RUSSELL.—Is the difference between sensation and imagination one in the objects of knowledge or in the relations? Together with the differences between images and sense-data, there is a usually recognized difference in the relations of imagining and sensating. There is no way to decide whether the relation of the image to the subject is simultaneous or non-temporal. If simultaneous, the "unreality" of images consists in their failure to fulfil the correlations fulfilled by sense-data. If non-temporal, it consists in their not being given in a definite position in time. Sensation is a relation involving simultaneity between the subject and the object, and the simultaneity is deducible from the nature of the experience involved. *Orthodox and Liberal Christianity: A Media Via* (45-78): K. C. ANDERSON.—There is a "religious" truth as well as a "historical" truth. Liberalism (the basing of Christianity solely upon the fragment *Q*) believes only in historical truth; orthodoxy treats religious truth as historical. The *media via* is to accept orthodoxy as symbolic—whence results a Wordsworthian-Platonic doctrine of the Fall, which the author holds to be the central point of Christian doctrine. *Newton's Hypothesis of Ether and of Gravitation from 1672 to 1679* (79-106): PHILIP E. B. JOURDAIN.—An historical account, continuing the author's series upon Newton, of Newton's views on ether and "whether gravitation is an essential property of matter." *Some Medieval Conceptions of Magic* (107-139): LYNN THORNDIKE.—A collection of twelfth- and thirteenth-century discussions upon magic, showing little agreement beyond the general opinion that it is "true but evil." *Criticisms and discussions: The Purely Ordinal Conceptions of Mathematics and Their Significance for Mathematical Physics*: PHILIP E. B. JOURDAIN. *Magic Stars*: W. S. ANDREWS. *Recent Periodicals. Book Reviews: Encyclopedia of the Philosophical Sciences*, Vol. I, *Logic*.

Coker, Francis William. *Readings in Political Philosophy*. New York: The Macmillan Company. 1914. Pp. xv + 573.

Gill, Richard H. K. *The Psychological Aspects of Christian Experience*. Boston: Sherman, French, and Company. 1915. Pp. 104. \$1.00.